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Things I Wish My Meeting
Would Not Do

The Community Church

OLIVER M. FRAZER

Nebraska and Canada
Yearly Meetings

Rising Above the Dead Level
Mid the Green Fields of Nebraska
Eventful Visit in California

ON THE HORIZON OF THE CHRISTIAN CHURCH

UNIVERSITY OF CHICAGO SUMMER PREACHERS

The University of Chicago preachers for the summer quarter services, as announced by Dean Shailer Mathews of the Divinity School, include Rev. Robert Menzies and Prof. John E. McFayden, both of Glasgow, Scotland; Rev. Albert Belden of Essex, England and leaders from throughout the United States: Dean Shailer Mathews, D.D., University of Chicago; Rev. W. C. Bitting, D.D., St. Louis, Mo.; Prof. Daniel Evans, D.D., Theological School of Harvard University; President Ozora S. Davis, D.D., Chicago Theological Seminary; Prof. Carl Safford Patton, D.D., Chicago Theological Seminary; Prof. Henry Nelson Wieman, Occidental College, Los Angeles, California. For August 28, Convocation Sunday, the speaker will be Prof. Theodore G. Soares, D.D., professor of religious education and head of the department of practical theology, University of Chicago.

STATISTICS REGARDING IMMIGRATION

The statistics of the Department of Labor for March show 29,868 immigrants admitted, an increase of 364 over March of last year. But 1,380 undesirable aliens were deported in this same period. Germany furnished 4,546 immigrants; Irish Free State 2,295; Italy 1,600; Scotland 1,098; Norway 959; Sweden 946; Poland 941; and England 852. Immigration from Canada and Mexico continued large, 4,615 coming from Canada and 7,900 from Mexico. Three countries exhausted their annual quota during March, viz. Greece, Latvia and Luxemburg. Of the 29,868 mentioned above, 7,867 intended to reside in New York State; 5,659 in Texas; 2,096 in California; 2,026 in Illinois; 1,888 in Michigan; 1,793 in Pennsylvania; 1,672 in New Jersey and 1,510 in Massachusetts. Ohio is to have 779 and other states smaller numbers down to 4 for Arkansas. In occupation laborers head the list with 6,627. Next comes servants with 2,555; farm laborers 2,314; clerks and accountants 1,343; and farmers 988. The pro-

fessional classes furnish 805 including 319 electricians and professional engineers. 9,527 are classed as having no occupation but among these are the children and also women whose work is in the home. The prospect in view of these figures is in general encouraging. The larger number from Canada are not undesirable. The 7,900 from Mexico, however, suggest again the important matter of their care and training. The Mexican problem is with us. We can not escape it under present conditions. Can we bring about conditions that will solve it or will remove it? May we assume that it will solve itself if we simply ignore it and take an optimistic view? A definite knowledge of facts and a wide sympathetic application of that knowledge are indispensable prerequisites in dealing with these momentous questions.

FEDERAL COUNCIL URGES OUTLAWRY OF WAR

M. Briand's proposal for the outlawry of war between France and the United States has been heartily endorsed by the Administrative Committee of the Federal Council of the Churches which hails the extraordinary interest of the two countries in the aviation flight from New York to Paris as an occasion for furthering the development of constructive plans for lasting peace between the two countries. The Council believes that "the common sorrow over the tragic loss of the brave fliers of France, and the enthusiasm aroused by the successful flight of our own aviator" afford a powerful opportunity for cementing the spirit of goodwill. "We believe that it is the unanimous judgment of the thoughtful leaders of our churches that the 'renunciation of war as an instrument of national policy' and as far as possible its complete abolition as a method for settling international disputes are among the most urgent needs of the modern world, both moral and practical. We are therefore prepared to give whole-hearted and active support in the adoption of measures for the achievement of these ends. We earnestly request both pastors and lay members to give this matter prompt, thorough and prayerful study and to take such action thereon as may seem to them needed. We express the hope that early steps may be taken looking to the drafting of a suitable treaty between France and the United States, at the same time making it clear to other nations that the United States would be pleased to enter into similar agreements with them by which to renounce war as an instrument of national policy and to undertake to submit for peaceful settlement any controversy which may arise between them."

ASSOCIATION FOR INTERNATIONAL PEACE

Steps have been taken for the organization of a Catholic Peace Association, largely under the leadership of Colonel Patrick H. Callahan of the World Alliance Executive Committee. A provisional committee of Catholics recently met at Washington and finally constituted themselves under the name of The Catholic Association for International Peace. It elected as its President the eminent jurist Hon. Martin T. Manton, while the Honorary Presidency has been accepted by Bishop Shahan, Rector of the Catholic University of Washington, within whose walls the sessions were held. Col. Francis Riggs was elected Secretary. Its program, as stated in the preamble is "to participate in formulating plans for a permanent Catholic movement in the United States to study relations between nations." We cordially welcome this organization and the World Alliance will cooperate with it in every way possible. Nobody can estimate the immense power for international goodwill which lies in the Roman Catholic Church. It is itself, because of its universal organization, a great peace society and all encyclicals issued from the Vatican during the last twenty years have urged upon the nations the adoption of the great fundamental Christian principles as the basis of all their relationships and the substitution of peaceable methods for war in the settlement of their disputes.

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Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Rising Above the Dead Level

IN anticipation of the yearly meeting season, a Friend wrote us recently saying that in her yearly meeting they needed to be stirred up a little. "We have been getting rather dull the last year or two," she said. "Of course business has to be transacted, but I sometimes wonder if the endless round of committee work hasn't so completely absorbed the time and energies of so many of our faithful, leading members that there is no opportunity for the cultivation of that background of culture and vitality which we inherited, and which we must pass on to others. There is a dead level somewhere in monthly, quarterly and yearly meetings." Such a letter might doubtless have been written with equal appropriateness from any one of our yearly meetings. The Christian church generally, including the Society of Friends, is very much under the weight of the "dead level." To a great degree, this is due to indifference and the pressure of foreign and distracting interests; but not wholly, and it is not to these "worldly" influences that we are referring. It was not of them that our correspondent was evidently speaking, but of the dead level in the life and experience of those who are carrying the burdens of the church.

"The Lost Radiance of the Christian Religion," is the name of a searching little book written by L. P. Jacks. In it he reminds us that the religion of primitive Christianity was contagious because it was radiant. Individual souls became illuminated and went about helping to illuminate other souls. The early church was not primarily an organization but a simple fellowship; an individual fellowship, first, centering in the inward Christ, and then a fellowship of those who had in common this exalting experience of him. They had what S. Edgar Nicholson was pleading for in last week's issue—the deep, inner consciousness of God.

It is not necessary to dwell upon the reasons given by Mr. Jacks, or by others, why the early radiance has been somewhat dimmed. The church has become enmeshed in a maze of ecclesiasticism; in keeping the wheels of machinery turning; in formulating and defending formulas of faith and in busying itself with numberless things having to do with the exterior expression of religion. These were the binding burial cloths that the early Quakers sought to remove from the Christian religion. They wished to release Christ and let him go in the hearts and lives of men.

While the Society of Friends has never been so handicapped in the free flow of the spirit by cramping mechanics and ecclesiastical scaffolding of various kinds, as has the church in general, there are enough other ways in which the Christian radiance may be lost, to give us ample concern. It is possible to become so thoroughly engrossed in

the very work of the church itself, that we become mechanical and harrassed, losing something of the illumination of the inner presence of Christ which we are too busy to cultivate. Is it not possible that Friends are especially open to this subtle and unrecognized danger? From the very beginning we have emphasized the social concern. Wherever humanity has needed help, we have found a field of duty. Within the past decade we have been busy with much serving the world over. And it is well that it is so. This service has quickened us while it has blessed humanity. On the other hand it is possible that we may have pushed our frontiers too far from the base of our spiritual strength; not that we have pushed them too far, perhaps, but that we have not kept the channels of spiritual communication sufficiently open.

By no manner of means are we saying that we have done too much toward helping others. We should have done more. This is no plea for the monastic ideal of retirement and spiritual contemplation. But in order that we *may* do more work, and do it more joyously and effectively, we must keep close and intimate our contact with the source and inspiration of spiritual service. There are two extremes in the conception of the good life: one is represented by the medieval mystic who withdrew from the world to ravish his soul with God; the other is represented by the modern humanitarian who divorces his service for humanity from the Christian motif. The Quaker ideal bridges these extremes. It would have the true Christian frequent the shrine of the inner presence of Christ and in the inspiration and urge of that presence, go forth to serve his brother. George Fox was the embodiment of this ideal.

As is the case with all high ideals, this one is difficult of attainment. It represents a delicate adjustment of the spiritual scales. Bearing down too hard on one end, we become self-centered, spiritually selfish and sterile; bearing down on the other, our service rattles and creaks for the want of the oil of gladness. In the language of our correspondent, our many and commendable activities which are too greatly detached from the experience of the divine presence, have lowered us to a dead level, on which we are not contagiously radiant. Our first and greatest need, therefore, is a rediscovery, a renewed sense of the intimate presence of God; of close and personal fellowship with Christ. Thus only will come the light and warmth that produce Christian radiance. May the concern for this experience weigh heavily upon Friends, individually and in our various group meetings, bringing us to the quinquennial gathering in October already radiant with the consciousness of divine fellowship and eager with the joy of expectancy.

Things I Wish My Meeting Would Not Do

BY A PASTOR

It has occurred to us that it might be helpful for us Friends to see ourselves as our ministering pastors see us. Hence the following article, written at our request by a representative pastor of one of our Yearly Meetings. For obvious reasons his name is withheld.—EDITOR.

I COULD use more than the space given to this article writing about the things my meeting does which I appreciate. I do not have to ask for my salary checks or wait for them either. I do not have to feel that the average member of our meeting is forcing the minister's family to live with less financial margin than he has. Our meeting has no church boss to help and to hinder. We have no complaints about our things being borrowed for the many affairs at the near-by meeting-house and being left to bring themselves home. On the contrary our larder gets more than our home gives for such affairs, in spite of our protests that other folks should be remembered in the distribution of the butter, milk, cakes, sandwiches or what not left over from social gatherings. And every year there are jars of fruit, or pounds of honey, or cans of maple syrup or other equally acceptable gifts which find their way to us and we do not always get the jars or tins returned the day after their contents have been used. And I have a regular place on one of my shelves for books which have been loaned and which should be returned.

But I will admit that my meeting, like its pastor, is not perfect. Sometimes I wish that meetings would not call pastors for a while, but that pastors called meetings instead. If only there were some way in which the candidating meeting could give the pastor a trial church supper, or a trial cooperative effort in providing church decorations, or church improvements, or in some more distinctly spiritual phase of its work before he decided whether he should extend a call to it or not!

Not all of the things I wish were not done can be laid up against the meeting. The meeting itself as a whole I am inclined to think is about as inerrant as could be asked according to the usual standards of religious inerrancy. But it has its individuals. There is the saint who drops in about meal time. She will not come to the table. Of course a minister is not supposed to care whether his food is cold or hot, but he does, and then besides he knows that his wife's schedule is being upset, and that his help is needed to keep the children in the general vicinity of the table and in good humor, good morals and good manners until they have done their duty by the meal. For several days in succession she may drop in for a chat, and often she brings some information that is a real help to the pastor, but he sometimes wishes it were not so hard to look pleasant when she arrives, though generally he is almost a Christian again before she leaves.

Then there are a few places for the minister's calls to which he is "blessed" (shall I say) if he goeth, and "blessed" if he goeth not. These are the homes of the collectors of all that is discouraging and critical and unhappy in the history of the meeting and who seem to take such pleasure in showing off their collection. After he has put off going as long as he can, he finally decides he must make the call and he drops in, wondering just what is to happen to him this time. Then he begins to hear the criticisms of himself and of the other members of the meeting that are most recent and most thrilling. If he has had any inspiring thoughts about his meeting being a part of the body of Christ he has them challenged with another conception. It is a bunch of disloyal hypocrites, he is told. Of course his callee is not one of that kind. She is always loyal, always tells him to his face what she thinks. She has stood up for him when if it had not been for her brave and singlehanded loyalty all sorts of things might have happened. Incidentally she hasn't been to meeting for several months. She can't forget the hypocrites well enough to worship with them—and you know the rest.

But I am not even doing justice to the individuals. Either of the types I have mentioned could be made the heroine of a good story, and a true one too. The extremely critical type may be the product of overwork. She has driven herself to the extreme margin of her strength for her family for years, and when it comes to bearing a share of the world's hardship I have sometimes wondered if she is not much more of a woman than her pastor is a man.

I wish there could be in my meeting and in every meeting more of the kind of training which helps keep the Christianity of that meeting in the best condition. It seems to me that there is too much of the kind of philosophy which reasons thus: "We will give the devil Saturday night, because tomorrow is the Lord's day." Who started this idea that Saturday night is the night of all the nights of the week when one may stay up late at theatres, parties, visiting? Next day the meeting and the Sunday School suffer just as truly as the football game would suffer if the players spent their night before in the same way. I wish my meeting might be a group of those who help one another to be as careful in keeping themselves fit for life as Babe Ruth has to be to keep up his baseball career. And yet sometimes—it is in answer to the calls of the meeting that our people get overtired. We have not yet learned to tell people "You are doing too much church work. Rest a little for your soul's sake."

When I think of the contentions which have existed in our meeting I find that they are not over large and significant things so much as over an accumulation of little things. It was only a straw, perhaps, but it was one more than the back of patience could carry. We may be a bit peculiar in that we do not start our quarrels in the choir. We start them in the kitchen. Of nearly every group that goes into it to spend several hours in arduous labor someone is almost sure to come out hurt. There is this or that church supper or banquet to be provided. We hunt for someone to take charge. It isn't always easy to find someone because our people know that our kitchen is dangerous. But a willing sacrifice is always found. She plans the meal. She chooses her helpers. She chases food from various quarters of the city. On the day of the feast she comes early and works and worries through long hours only to come to the mealtime weary and anxious, "troubled over many things." Out in the dining room the Friends gather and of course they have to talk about something. Naturally one of the topics is the food, the kind of courses, the way it is prepared and served, the ratio of value to the price asked, and so on. Then something is said by someone, perhaps innocently enough, which flies right to the kitchen, and as it goes through the door it is changed from an innocent remark to a barbed arrow. It is the one who has done the most to serve the meeting that day whose overwrought sensibilities are pierced by it. It is getting so that when I hear the lines, "Tell me Thy secret, help me bear the strain of toil, the fret of care," that I think of church suppers.

But that isn't all that I think of. I wish the members of my meeting had a magic periscope which would let them see just when an idea in the pastor's study is in that process of formulation and expression that makes an interruption a matter of some consequence. Artists, poets, and authors seem to be allowed certain privileges of isolation in their moments or hours of inspiration. But the minister must be ready to come down from his mountain of revelation at the sharp call of the doorbell or the telephone at any time, and then he may climb up again if he can. If he is not careful something in the tone of his voice or the expression of his face will take on that same defensive "I'm busy" quality that we sometimes call "grouchy" when we find it in the ticket agent, the conductor, the clerk or the storekeeper.

And then when one man is trying to fill the position of preacher, pastor, executive, Boys Work Director and Choir Leader besides various positions in community, Quarterly Meeting and Yearly Meeting relationships outside of his own meeting, "the strain of toil, the fret of care" is something more than a combination of phrases and a tune. I am hoping that the time will come in which our people will not be altogether surprised if on a given Sunday their pastor has nothing whatever to contribute in the way of preaching. I am not convinced that the highest service that I can give my community each week is in the time that my meeting expects me to use in sermon preparation. I should be glad to have all of the members of the meeting feel more of responsibility for the morning service. If they did there would be less of whispering before the first hymn is announced and there would be fewer people coming in anywhere from one minute to half an hour late. They do not seem to realize that tardiness at meetings for worship comes from that same lack of management and foresight and attention to detail that they are quick to sense if it is to be found in the work of their pastor.

There is another thing I wish my meeting would not do. I wish that it would not feel that I ought to do the impossible in making personal contacts in the moments of social intercourse we have. I know their point of view. I know how rude it is to be giving only half my attention to the person who is speaking to me and to shake him off abruptly to speak to someone else. But as my congregation gathers I often think that I must speak to this or that stranger, or this or that person needs personal attention, or I must see this or that person about some matter of importance, but how often I fail to get to them! I don't blame some of my congregation for feeling that I am indifferent or a bit "distant" at times. I only wish I were better at giving the personal attention I want to give.

When it comes to the calling part of my work, it usually is the time just before beginning that is hardest. I don't want to crash into other people's busy hours in the way in which they sometimes break into mine. Or I don't want to add another strain on a sick person's vitality. But almost invariably when I get into the homes of my people I do enjoy talking with them and again and again I am delighted to find out how much good a call on a sick person can do his pastor! But calling time is nearly always taken from study that should be done if one is to preach anything that is worth hearing in these days of confusion and transition, or from attention administrative details should have. But for as "much as in me is" I am interested in them all. If I am not as aggressive in personal relationships as they would like, I believe it is almost invariably from a desire not to impose myself upon them, or to give myself where I am more needed.

There are other things I wish my people would not do, of course. I wish there were a wider sharing of the spiritual concerns of the church. I wish there would be less neglect of personal religious experience and life. I wish that the distance an automobile can travel after the Sunday morning meeting would be considered far enough for a Sunday trip. I wish that the young people felt more responsibility toward the meeting itself—the meeting for worship and for business, as well as for their own Society. But I can match every one of these wishes with a wish for greater efficiency and usefulness in their pastor and with something the meeting is doing for which I am glad. I doubt if, taking it altogether, many meetings have treated their pastors and their families more fairly than has our meeting. My people are human, but they are not uninteresting and it happens that I like them.

Quakerism and the Community Church

BY OLIVER M. FRAZER

ALL members of the Society of Friends desire from the bottom of their hearts, to see the Fellowship of Friends become a powerful and effective instrument in moulding the life of nations and transforming the lives of many people. This statement is given as axiomatic. It ought to need no proof. It is like saying all persons desire to be well and strong. If we are leaven, we would desire the leaven to be well distributed throughout the lump to be leavened. We would desire meetings established in those states of the United States where we are not known.

Such desire should not be thought denominational pride. There should be no feeling apologetic, for the existence of the Society of Friends. The desire for effectiveness is born out of the greater desire for the bringing in of the Kingdom of God on the earth; and, furthermore, that God may use the Society of Friends to help make a more friendly world. We do not want hands or feet simply to carry about, but we wish them strong and powerful as part of the complete body for the service they may perform. The time surely has come when we may abandon the notion that we should abide for awhile only under the shadow of other religious organizations. Any poor discouraged mortal might in the deepness of his gloom conclude that his puny personality was useless, that others were doing all the work that needed to be done in the world, that others had accepted all his principles, and then ramble off and extinguish himself. Let us wipe these cobwebs away. The normal, healthy, manly thing to do is to look straight ahead, enthusiastic for abundant conquering life, finding the universe filled with opportunities for work and high and exciting adventure. Such are the healthy and natural members of the Society of Friends, let us hope and believe.

Each member of the Society of Friends should feel that he has found the truth or is in process of finding the truth that

makes men free. He will be so filled with its inspiration, beauty and power that he will never rest except in the work of publishing that truth by word and deed and thought to others. He will trust that the Creative Spirit, the Spirit of the everliving Christ will make way for message as well as furnish the opportunity. If what has been stated is true, or in other words expresses the true spirit and calling of the Society of Friends, there is but one conclusion: New people will be won to the work in the Society, and the membership will keep pace with the increase of the population. The leaven will work not only in well known spots, but follow out its natural and divine bent of leavening the whole lump.

If, therefore, there are meetings of Friends where there are a number of other churches and some kind of a community church seems advisable, is not such a situation an opportunity for Friends to leaven the lump with the principles of peace and goodwill? All we can say is for the Friends to be true to the light that is in them, for if that light be darkness under the shadow of a consolidated church, how great is that darkness! In short, if we can become a part of a community church and keep a living testimony to the faith that is in us, well and good; but if it means putting our light under a bushel, the group of Friends will do well to keep their word quick and powerful for peace and for spiritual worship.

It should be understood that all such readjustments are only fringes around the edges of our main purpose and work. There are new fields, cities and states where there are no Friends Meetings. There are new communities where Friends will be welcome to take the leadership in things of the Spirit. It is safe to say there are more opportunities for us than we are prepared to handle. Let one such community be described where the writer of this article has been laboring for the last eighteen months. Ad-

joining Cornell University campus and extending northward from it for three or four miles, is a section with no less than a thousand people. In this there are two public schools, one for young children because it is too far to the schools down in the city of Ithaca. Another school about two miles from the central high school in the city has six teachers and more than a hundred pupils. This school district includes the incorporated village of Cayuga Heights, and a large portion of the country. It is one of the wealthiest school districts in the state of New York. In all this section there is no church and no church building.

In driving over this section with our Yearly Meeting Field Secretary, it did not seem possible that such a field would long do without a religious movement of some kind. With the encouragement of the Field Secretary, and on the initiative of the writer, a letter was sent out to the citizens of the community to meet at the new schoolhouse on a Sunday evening, in October, 1925, as a call to consider the religious needs of the children in that vicinity. Twenty-seven leading citizens responded to the call. Two and a half hours were spent in profound discussion. This resulted in a school of religious education being formed with sessions held at the new schoolhouse each Sunday afternoon until the next Spring. From the spring of 1926 on Mother's Day, until the present time, a meeting for worship has been regularly held on Sunday evening at a schoolhouse in the same district a few minutes walk from the new building. In this term of eighteen months the sum of \$600 has been pledged by the citizens of the community for the work. Most of the pledges have been paid and all are classed as gilt edge. As far as known to the writer, Friends will be warmly welcomed here and substantially aided in whatever program they see fit to make and carry out. The work so far is only an individual Friend's adventure in friendship, and to say the least has been rich in suggestion and experience.

It will be remarked that the people of this new community are already members of some church. Many of them are. But how many does it take to make a Friends meeting? We now can count from twenty to twenty-five who are interested in this movement, interpreting this interest by attendance and financial support. With no other church in the field and given to Friends by common consent, is not this one example of Friends opportunity to expand in the sense of serving better their day and generation? How important is it to have a strong Friends center in the community adjoining the university? Handicapped for four years by continued sickness in the home, the writer feels the time has come when he must simplify his work and make some adjustments, and possibly turn this work over to Friends to do with as they see fit. This experiment is mentioned as one in many of the opportunities for building community meetings of Friends. Is it strange that many now are ready to unite with the Society of Friends, if only we present the truth to them in the proper spirit and manner?

Whatever adjustments we need to make with reference to our relations with other religious bodies, let us not hesitate to make in the spirit of Christian fellowship. However it seems small and trivial to consider these concerns as having much to do with the future influence and power of the Society of Friends. Clear vision must be the beginning of larger and more abundant life, for where there is no vision the people perish. How many Friends have a vision of a Quakerism doubled in membership in the United States in the next twenty years? Would not that be the natural result of the leaven working in the whole lump? Would not that make us a more powerful instrument in the hands of the Lord to place the winning power of the spirit in the hearts of the people rather than the endless repetition of the scourge of war and national and international suspicion and hate and then war?

A FEW CONCLUSIONS:

1. All members of the Society of Friends should work and pray for the enlargement and efficiency of their Society. That is the natural and manly thing to do.

2. In comparison with the purpose and mission of the Society, the fact of combining with other churches is a small matter. Nevertheless we should not so consolidate with other churches if that means to hide the light that is in us.

3. It would be better for the world if a small group of Friends, without meetinghouse and without a certain abiding place, would uphold the ways of Jesus in human life than be absorbed in a community church with reservations on Christian profession for fighting and war when provocation came. That will be hiding the light under the bushel of consolidation.

4. A question: Is there any reason why a Friends meeting should not minister to the entire spiritual needs of a community? If there are communities we may enter, granting that we can so minister to the spiritual needs, does not this solve the problem of Quakerism and the Community church?

Trumansburg, New York.

Investment

A noble purpose looms, in paths untried,
For those who leave our college halls today,
To find their place of service and obey
That inward urge, to which are now allied,
A well-trained mind that will not be denied,
And steady hands alert to make display
Of skill acquired, along the upward way,
Till, in achievement, truth is verified.
No aimless drifting for those led by Him,
Who calls to fellowship in making known
The way of love, to lift unselfishly;
Joint-heirs are they who follow by the brim
Of this world's need and then, to share his throne,
In peace and joy, throughout eternity.

Richmond, Indiana.

JOHN R. WEBB.

Mexican Labor Movement

The Mexican Federation of Labor has a membership of over 1,800,000, or about fifty per cent of the Mexican workers and peasants. Its activities for improving the condition of the workers rest mainly upon the famous article 123 of the 1917 Constitution, which has been declared one of the most remarkable labor documents in the world. It is the only national Constitution in which the word "pleasure" appears as one of the rights of the people. Section 6 defines a minimum wage as one which "shall be considered sufficient, according to the conditions prevailing in the respective regions of the country, to satisfy the normal needs of the life of the workingman, his education and his lawful pleasures, considering him as the head of a family." Other provisions of article 123 recognize the right of workingmen and employers to use the strike and the lockout, define lawful and unlawful strikes, provide for arbitration of labor disputes, and guarantee the laborer compensation for "maltreatment of himself or his family by the employer or his subordinates." The second important labor group in Mexico is the railroad workers, which like those of the United States, maintain an organization separate from the Federation of Labor. The Confederation of Transportation and Communication Employees at its third national congress in 1926 announced its immediate objectives as the 44 hour week, a minimum living wage, and collective contracts with employers.

Militarism engenders fear of other people. Armaments lead to counter-armaments. The only way governments can secure the enormous appropriations necessary for the upkeep of modern armies and navies is by appealing to the fears of their citizens. Militarism creates doubt and cynicism concerning non-violent means of maintaining security. Now this fear of other peoples and their paralyzing doubt concerning the effectiveness of international agencies of Justice are major barriers to peace.—In "Makers of Freedom" by K. PAGE and S. EDDY.

Mid the Green Fields of Nebraska

Editorial Travel Notes

Going to yearly meeting is not the experience that it was a generation or two ago, but it is still an experience. As the times have speeded up, we go farther and faster on our annual pilgrimages, and what we may miss in the more detailed observation which the slower travel permitted, we have perhaps gained in the variety of those observations. Aside, too, from the standpoint of speed and travel, one has experiences that suggest the "speed" of our modern days.

One of the first of such observations on our way to Nebraska was made on a Pullman dining car, when a lady across the aisle nonchalantly lit a cigarette with which to conclude her lunch. Even accustomed as we are to the intrusions in the tents of travel made by the "Camel," this rather dashed us, since, so far as we have observed, the dining car has by some law, unwritten or other, continued smokeless, happily. Immediately the steward in charge stepped up to the lady, requesting her to desist. She readily acquiesced and soon left the diner. As we went out we remarked to the steward upon his having performed a rather difficult duty. Smilingly, he replied, "Yes, but a rule is a rule and I make no discretion in the matter between men and women." Good for that steward! On going from the diner into the gentlemen's lounging room of another car, what was our surprise again to find another lady (!) sitting and smoking in company with the men. Obviously we were going to Yearly Meeting on a "fast" train.

We seemed to find ourselves on the route of church conventions on our way to Nebraska Yearly Meeting. As we passed through Chicago the Northern Baptist Convention was on, while the National Council of Congregational Churches was in session as we passed through Omaha. We are accustomed to look to this latter body, especially, for clarion statements of Christian leadership, and as we scanned the generous reports of the Council in the Omaha papers, we were certainly not disappointed as we read of the ringing declaration which had been passed against compulsory military training. We were struck, too, by this categorical statement quoted from a speech made by Fred B. Smith, who has recently returned from another of his world observation tours. "As we look at the facts today, the war did not make one contribution to democracy, but set the world in confusion."

Arriving at Central City early in the afternoon, we were met by Harrison Myers, who promptly transported us out to the College where the Yearly Meeting sessions are held. As we neared the College building, above the rattle and puffing of our faithful conveyance we heard a familiar and ringing voice that assured us that

while all was not quiet on the Platte, it was "peaceful." It was the voice of Fred J. Libby castigating, in his usual approved style, that old culprit, Mars.

A FEW ANNIVERSARY REFLECTIONS

Our journey to Nebraska Yearly Meeting this year was something of an anniversary pilgrimage. It was just ten years ago when the Yearly Meeting was exactly half as old as it is now, that we first saw Central City, the capital of the youngest of our constituent bodies. In fact, that was our maiden Yearly Meeting, it being the first of our annual assemblies which we attended in our present official capacity. As we took our seat in the assembly and looked over the audience we found familiar and friendly faces here and there, but could not help thinking of those whom we had met and learned on our first visit who have gone on to leave the task to be completed by others. On the other hand, a few who were present ten years ago and who had been absent more or less through the intervening years, had returned for further service. Outstanding among these was the veteran, Eli H. Parisho. Ten years ago he was the retiring president of Nebraska Central College at the time we gave the Commencement address. Having spent some years in the Pacific Northwest, he has rather recently and, as it seemed to us, very opportunely returned to help shoulder the burdens that are difficult and heavy. We were deeply impressed with the service which he rendered the Yearly Meeting during its recent sessions.

When first entering the Yearly Meeting body, perhaps a feeling somewhat akin to that of depression steals over one. The Yearly Meeting is small at best, and scattered as it is from Colorado to South Dakota, it is practically impossible for a very large number of Friends from a distance to attend. It is accordingly a small group that meets in annual session and it first appears that there are hardly enough Friends to go around when it comes to apportioning out the responsibilities to be borne. However, as on former occasions, before we had been long in attendance this feeling was dispelled and our spirits rose to the feeling of quiet strength and deep consecration that permeate the body. As suggested by the official report in this issue, there were some difficult and vexatious problems of adjustment to be faced this year, but they were met and handled in a way that demonstrated a Christian spirit of love and consideration so that the high spiritual level of the Yearly Meeting was well maintained.

Once more we were impressed with how Nebraska Central College is a citadel of strength in this pioneer Yearly Meeting. Under handicaps that would appall the management of most institutions, it has

gone steadily forward, training young men and women for places of leadership not only for Christian service in general, but particularly in their own territory. President Carrell has been eminently successful in attracting to his faculty a group of devoted men and women who are thoroughly *en rapport* with his own spirit of self-forgetfulness and who are making a fine contribution to the performance of the service which the College is rendering.

NEBRASKA EMERGING FROM THE GLACIAL PERIOD

A few words on the weather are due our Nebraska Friends. We found that Nebraska memories are good, and that most Friends out there seem to recall our editorial letter of ten years ago entitled, "Wintering in Nebraska." None of them denied that it *was* winter and with a vengeance ten years ago this June, but naturally some did not quite like to have the impression spread abroad that such weather is typical of the state of which they are proud, and properly so. For their consolation and encouragement we would quote the words of William Lyon Phelps: "A harsh climate seems to be necessary for spiritual development as it is for robust mental and physical activity." Two years later, in 1919, we attended the Yearly Meeting for the second time, and whereas on the first occasion we shivered and congealed while encased in both a heavy sweater and a big overcoat, we were then able to get along with reasonable comfort merely with the overcoat. And now, eight years later, we were able for the most part to doff the overcoat altogether, and with reasonable comfort. According to the present rate of progress, therefore, it is our fond hope and expectation that when our grandchildren attend Nebraska Yearly Meeting, if ever, the glacial epoch will have passed and they will bask in the rays of a typical June sun!

Really and seriously, the weather was quite acceptable this year on the whole. In fact, as we rode out to the College our spirits were lifted high by the song of a meadow lark; not an ordinary meadow lark, such as we know in the middle west, but the song of the lark which we heard as a boy in the meadows of Oregon; and in the sound of that song the heart warms quickly until the whole body tingles with summery satisfaction. Evidently they have poets out in Nebraska who make the most of June and its implications. Perhaps they know that the Nebraska weather needs all the encouragement they can give it, but we were quite impressed with the following verses which we found in the Omaha *World Herald*, written by a reader, Leighton Bonner, at Hastings, Nebraska:

Just beyond the open window of the house
wherein I dwell—

Where the penetrating perfume of the roses
seem to tell

Of some mystic skill and genius working
defly on the sly—

I can see white ships of fancy
 painted on an azure sky;
 And the thrush that gaily swinging on a
 bough beyond my sill,
 Pours its heart upon the morning in an
 etude sweet and shrill:
 "Tis June! 'Tis June!"

There's a humming in the ivy that's a-
 clinging to the wall,
 Causing one to sense the echo of a distant
 waterfall;
 And a purple haze hangs heavy on the
 mountain's ragged rim
 To the westward where the desert's farther
 vista grows so dim;
 And the breezes, warm and lazy, bring a
 sort of roundelay,
 Telling everywhere 'tis Junetime; whisper-
 ing voices seem to say:
 "Tis June! 'Tis June!"

Over on the verdant meadow, where the
 river crooks and flows,
 There's a fairyland of blossoms where the
 greening apple grows;
 And the everlasting idyl of the skylark
 on the wind,
 Fills the whole wide world with music—
 and all nature seems to blend.
 O if only there was nothing else a fellow
 had to hear
 But old Junetime's subtle chorus ever call-
 ing on his ear:
 "Tis June! 'Tis June!"

While Nebraska does not use daylight
 saving time it certainly believes in saving
 daylight. In keeping therewith, the Yearly
 Meeting is oblivious to any such a thing as
 an eight hour day, and gently but firmly
 imposes its practices upon visiting Friends.
 The breakfast hour in the College dining
 room was 6:45. Even this was apparently
 late for the Nebraskans and we wondered
 how they occupy all their time before they
 come in for their matutinal repast. Fur-
 thermore, on two mornings we arose even
 an hour earlier than was our wont (also
 want) in order to attend a sunrise break-
 fast on the banks of the Platte two or
 three miles distant. Accordingly, the edi-
 torial beauty sleep was sadly curtailed. It
 resulted apparently in our aging rapidly
 during the sessions, for Frank Woodward
 confided to us the doubtful assurance that
 we reminded him of his grandfather!

Referring to the Platte, it has the repu-
 tation of being a mile wide and an inch
 deep. In keeping with the almost uni-
 versal flood of waters, however, we now
 found it to be two miles wide and two
 inches deep. The aforementioned break-
 fast was supposedly a Young Friends
 project, but seemed to be no less popular
 with the elders.

Leaving Central City Saturday noon,
 we made our way eastward as far as At-
 lantic, Iowa, where we spent the night.
 Picking up an Omaha paper we were
 amused to find a little story told by Am-
 bassador Herrick of how he had scandal-

ized the ambassadorial chef by insisting
 on the latter scouring Paris for supplies
 wherewith to supply Lindbergh with typical
 American breakfasts. Mr. Herrick said
 he felt they had been so successful that
 "Lindy" had had everything but pie! We
 relished this last playful reference as a
 little bit of humorous license, but the
 very next morning we found an Iowan or-
 dering his pie as the conclusion of his
 Sunday morning breakfast. By the way,
 on the way to Central City we passed
 through Denison, Iowa, another town to
 be made famous but a few days later by
 the aviation exploit of its favorite son,
 Clarence D. Chamberlain.

A SABBATH DAY IN FRIENDSHIP VILLAGE

We spent a beautiful Sabbath day in
 Friendship Village, otherwise known as
 Earlham, Iowa. We found our friend, Pearl
 Stribling, well known to so many of our
 readers, brave, cheerful and inspiring as
 ever, and keenly alive to Friendly and
 general interests which she follows so
 closely. We were deeply saddened, how-
 ever, to find her devoted mother, Emeline
 Stribling, in very poor health, having
 failed quite rapidly during the past few
 weeks. All who have ever known her call
 her blessed for her long years of faithful,
 heroic service to her church and to her
 loved ones, and if these are her last days,
 may they indeed be days of pleasantness
 and peace.

It was our privilege to fellowship not
 only with these and other friends of yore,
 but also to make new friends in the per-
 sons of the pastor, Moses T. Mendenhall,
 and his family, who are doing a fine con-
 structive work at Earlham. It was Chil-
 dren's Day, and it was our privilege to be
 present at the very appropriate exercises
 for which unusual and artistic preparation
 had been made.

We were to take the 7:12 train in the
 evening for Des Moines, but due to high
 waters in the west it was about 10:30 when
 we actually got aboard. We had misgiv-
 ings regarding making our connections
 in Chicago, and when on waking up in the
 morning to find ourselves only at Daven-
 port we gave up hope and resigned our-
 selves to the inevitable, especially when
 noting for the first time that the name of
 our sleeper was "The Porpoise." However
 true to the fable we kept steadily on our
 way, even picking up a little of the lost
 time, and so made our connection after all.
 Yes, it was a grand and glorious feeling!
 W. C. W.

The issues of life are determined by will
 and desire and aspiration, as well as by
 intelligence.

Jesus submitted to death at the hands of
 his enemies that the more abundant life of
 God, for love's sake, might be revealed
 thereby.

WHERE SPREADS THE PLATTE

Nebraska Yearly Meeting in Its Twentieth Session

If from the snow-capped peaks of
 Colorado, from the rolling plains of South
 Dakota, and from the level fields of the
 Platte Valley, a diversity of vision and
 of ideas is sometimes apparent in the
 membership of Nebraska Yearly Meeting,
 it is no cause for wonder. But that this
 diversity may be unified by a common love
 for God and for Jesus Christ our Savior is
 reason for real gratitude. This is the
 condition that prevailed in the twentieth
 annual assembly of Nebraska Yearly
 Meeting, convened at Central City,
 Nebraska, May 31, to June 5, 1927.
 Unusually perplexing and insistent prob-
 lems confronted Friends at this gathering,
 but the meeting closed with a prayer of
 thanksgiving for the abiding consciousness
 of God's presence and love.

The Yearly Meeting was favored by the
 presence of a number of visiting Friends,
 who by their timely messages brought new
 strength and inspiration. B. Willis Beede,
 Executive Secretary of the American
 Friends Board of Foreign Missions, and
 Frederick J. Libby, Executive Secretary of
 the National Council for the Prevention of
 War, were present as speakers at the
 College Commencement exercises and re-
 mained for service in the Yearly Meeting.
 Walter C. Woodward, General Secretary
 of the Five Years Meeting, Charles O.
 Whitely, Evangelistic Superintendent of
 Iowa Yearly Meeting, John R. Cary, Clerk
 of the Five Years Meeting, and his wife
 Mary E. Cary, Edna Reddick, a minister
 from Indiana Yearly Meeting, and her
 husband William R. Reddick, Perry
 Hadley, Luther Dillon, James Kissell and
 Everett Kellum, of Kansas Yearly Meeting,
 made up the roll of visitors, all of whom
 were very gladly welcomed to our sessions.
 We were pleased also to have with us two
 former residents, Sarah and Mary Ellis,
 now living in California, each of whom
 spent several years on the mission field,
 Sarah in Japan, and Mary in Cuba. Dr.
 E. Ruth Hull of Framingham, Mass-
 achusetts, was also present after an
 absence of two years. She has been
 appointed as missionary to China and will
 take up her work there as soon as condi-
 tions will permit. Another member whose
 return was cordially welcomed after an
 absence of several years was Eli H.
 Parisho, now pastor at Stickney, South
 Dakota. He was one of the very busy
 men of the Yearly Meeting, and rendered
 effective service both as a speaker and as
 a committeeman.

Ora W. Carrell served again as presid-
 ing clerk; Milo H. Crosbie was appointed
 recording clerk; DeElla L. Newlin, read-
 ing clerk; and Ralph H. Boring, announc-

ing clerk. Theodore Foxworthy, who has served continuously as evangelistic superintendent since 1914, with the exception of four years spent in pastoral work in Indiana Yearly Meeting, was asked to continue in this work. He has been ably assisted by Estella Foxworthy, his wife, who has served as missionary secretary of the Yearly Meeting. She will continue her work the coming year.

Reports from the monthly meetings gave in many respects much cause for encouragement, while they revealed in other respects some cause for concern. Two new Church buildings have been erected during the past year, one at New Hope near Hay Springs, Nebraska, and one at Empire near Vale, South Dakota. Material improvements were reported from several other meetings. One new monthly meeting has been organized, near New Hope meeting, and an outpost has been established under the leadership of Loren A. Phinney, at Brockway, Montana. A number of Friends families have recently moved to this frontier settlement, and the new meeting furnishes the only Sunday School and preaching point in that locality. A recommendation for the recording of Claude Wilson as a minister came from Denver Quarterly Meeting and in this recommendation the Yearly Meeting concurred. Some meetings were reported without pastors. The difficulty of securing adequate financial support is felt throughout the Yearly Meeting. A program of work for the coming year was adopted, which includes among others the following goals: a real spiritual revival amongst our membership, a constructive program of religious education, and a consideration on the part of each meeting of its financial policy.

A request came from Denver Quarterly Meeting that Denver, Boulder, and Deer Trail Monthly Meetings be set off as a separate quarterly meeting. The request was granted and Gilbert M. Mesner, O. W. Carrell, and S. L. Hull were appointed as a committee to assist in the establishment of the new meeting.

Ralph H. Boring, a member of the Board of Religious Education, in an address Thursday Morning stressed the importance of winning the children for Christ by education and personal evangelism in the Sunday School and home. Philip Stein, chairman of this Board was unable because of illness to be present at the Yearly Meeting sessions. His absence was noted particularly as it was the first time he had failed to attend at least some of its sessions. A letter expressing regret of all was written and signed by a large number of people.

The business session Friday morning was given over to the Department of Education. Charles H. Watkins, President of the Board of Trustees of Nebraska Central College, gave his annual report in which he spoke of the successful school

year that has just ended. Dr. Fred Fouts, on behalf of the Board of Trustees, impressed upon us the need of a larger permanent endowment. He spoke of the increased confidence of Central City and vicinity in the College and its usefulness, and praised very highly the efficiency and devotion of its president, O. W. Carrell. President Carrell in his review of the year's work spoke of the widening influence of the College, and announced the appointment of Guy W. Solt as Extension Secretary. The educational address was given by Walter C. Woodward who spoke of the need of a new education that will bring an increasing sense of world unity and that will give aspiration and courage for adventure in promoting the unity of the world rather than its differences.

The session devoted to the consideration of missions was full of enthusiasm. Estella Foxworthy, our missionary secretary, told of the growing interest manifested in the United Work of the Church, especially in Home and Foreign Missions. Demand for visits from the Travelling Libraries next year furnished ample proof of the popularity of this venture which was undertaken for the first time last year. B. Willis Beede gave a very interesting address describing the Jamaican field as he found it on his recent visit to this island.

The Christian Endeavor Union at its business meeting Friday afternoon elected Josephine McAfee, of Waterbury, Nebraska, as president for the coming year. The Union is planning a series of camp conferences for the summer. The dates for these are as follows: Young's Park near Niobrara, Nebraska, July 16 and 17; St. Paul, Nebraska, July 18 and 19; for Hiawatha Quarterly Meeting, July 21; for Denver Quarterly Meeting, July 23 and 24. The exact places for holding the last two named have not yet been determined.

The Peace Committee reported that peace sermons, addresses and programs have been given in the different meetings. A peace oratorical contest was held at the College in which nine students participated. Frederick J. Libby in a stirring peace address urged the Yearly Meeting to support the Nebraska Society for World Peace, which is just now being organized and in behalf of which he has been touring the state. A resolution of endorsement was adopted advising Friends to give this new society their hearty support.

Walter C. Woodward and John R. Cary spoke briefly of the powers and functions of the Five Years Meeting and expressed the belief that the coming sessions of that body would prove to be of great significance.

The following Friends were appointed delegates to the Five Years Meeting to be held next October: DeElla L. Newlin, John R. Bowen, Theodore Foxworthy, Casper W. Hanson, Charles A. Mott, Ora W. Carrell, Lawrence Linton. The follow-

ing were appointed alternates: Philip Stein, Frank Woodward, Milo H. Crosbie, Eli H. Parisho, Ava Cope Maris, Ralph H. Boring, S. L. Hull.

A report of the Yearly Meeting would be incomplete without mention of the devotional and evangelistic meetings. The early morning meetings under the leadership of the different pastors and other ministers were times of helpful preparation for the duties of the day. B. Willis Beede in the devotional half-hour just before noon each day brought from the book of Philemon inspiring lessons concerning God's love for and high evaluation of every human soul. "Christ believed human personality was so sacred that it was worth giving his life for." Charles O. Whitely conducted the evening evangelistic services and brought messages that were heart-searching. The importance of not losing Jesus out of our company was brought home very forcefully. His message Sunday morning emphasized the value of spiritual forces. "Back of all that is worth while are the spiritual ideals." The messages of John R. Cary will not soon be forgotten. We should keep our ear attuned to hear God's voice for it makes all the difference in the world to our inner life what we hear. "The voice of the Son of Man has in it always the note of love." From the opening sessions when Eli H. Parisho presented the claims of Christ as expressed in the "I am" texts to the closing session when Charles A. Mott, pastor of Denver meeting, portrayed vividly Christ's power to meet the needs of the world, the central theme of all the devotional meetings might be said to be the exaltation of Christ as Lord and Savior.

JULIA M. CROSBIE.

CANADA YEARLY MEETING OF FRIENDS

Canada Yearly Meeting of Friends was assembled for their sixty-first conference at the Friends Meetinghouse, Maitland St., Toronto, June 9-12, 1927. On account of the lateness of the spring and the consequent delays in the operations of the farming communities there was rather small attendance. This lack of the hoped-for numbers together with the sorrow occasioned by a motor accident to two prominent members who were on their way to the Meeting threw a cloud over the gathering from which at first it seemed difficult to arise. It is true, however, that neither smallness of numbers nor clouds of sorrow can permanently depress those who have the upward look.

The hopeful and inspiring nature of the epistles received this year gave assurance that the Spirit of the Apostolic days is still present. The visiting Friends from Japan, United States and England brought delightful and uplifting messages so that the clouds were soon dissipated in the hopefulness of the outlook and the glad-

ness of the occasion which had brought Friends together.

George B. and Edith Lamb Braithwaite were especially welcome, bringing intimate messages from our own Missionaries in Japan and making the facts and conditions of the missionary work in that land more understandable.

Frederick B. Sainty told of many intimate contacts which the Friends have in England and of the great works which are in progress there for the Kingdom of Christ.

Edgar T. Hole, Field Secretary of the Five Years Meeting with his wide vision and his intimate knowledge of the various fields of Friends work in America, made us feel that though Canada Yearly Meeting might be small there were possibilities of kingship. We trust that his enthusiasm and vision may be as the anointing oil that will enable Friends to measure up.

G. Raymond Booth of Indiana Yearly Meeting quite won the hearts of Friends both by his messages and his personality. We hope to meet him often in the future. Canada has room for many of his kind.

William J. Sayers, also from Indiana, with his warm hand clasp and his friendly smile had all the little children clinging to him and all the bigger children of the older days hanging upon his words. The man of apt epigrams, the scatterer of golden nuggets of thought, the man of scathing truth held his hearers breathless and expectant. The editor of the *Canadian Friend* wrote diligently while he was speaking and doubtless if William J. Sayers has opportunity to read the *Canadian Friend* of the months to come he will find his Jovian thunders still reverberating.

The routine of business ran smoothly, the reports from all departments showing a vigorous prosecution of the various branches of endeavor and gave testimony to the wide associations of Friends here.

One matter of importance that should be reported was the attempt to bring together in joint-session the various groups of Friends in Canada. Committees have been working on the matter for sometime and it is hoped that the annual gatherings may all be assembled at the same time and place next year.

The fundamental note was struck by Edith L. Braithwaite at the first meeting for worship,—"To trust, to be, to do," and all the various sessions following were chords and harmonies built upon that one great note and rising to a climax in the various services of First-day, when like some great anthem, closing upon the fundamental of its major chord, we were swept into the resolve, to *TRUST* the Master whom we love, to *BE* the kind of people the world expects us to be considering the testimonies we have borne, and to *DO ALL* that such trusting and being makes possible under the guidance of the Holy Spirit.

ELWOOD A. GARRATT.

THE CHILSONS REPORT VISIT TO REJAF

Africans Are Turning to Christ

Have we written you about our trip with the Ford family to Rejaf—the end of navigation on the Nile River? As they planned to go home to America by that route, we accompanied them to Rejaf. We took the Mission truck and were thus able to take some of their luggage as well as everything we needed for camping.

In many ways the trip was very interesting. We found very comfortable rest houses at convenient intervals along the road and the people usually brought in milk, eggs, chickens, etc., to sell and the chief had his people bring in water and firewood, for which we paid him. We saw Africans of different tribes, languages and customs. The country varied in scenery and climate. Through the Egyptian Sudan, we found it very hot and water scarce in places. Through these dry, parched districts the natives dig holes in the beds of dry streams and find water for their own use and for their sheep and goats.

After leaving Kenya Colony, we were able to talk to the people only by using Ki-Swahili. But we found in places a great hunger for the Way of God. Perhaps they did not fully understand what it would mean to follow Jesus Christ but they are reaching out.

We were very glad to get back home where grass and trees were green and water cool and plentiful. We were away just two weeks. Feeling that this trip had not been a real rest, we took a trip to Nairobi and visited missionary friends near there. We felt refreshed spiritually and physically when we returned to take up our work again.

BUSY DAYS

The departure of the Fords has meant added work for those remaining on the field. We have realized that we can not possibly do the work that must be done unless our God gives grace and wisdom and strength. He has promised grace sufficient so we are claiming His presence and power to sustain and uphold.

Our weeks are very full. On Sunday we have the different services at the Station and sometimes go to an out school service.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Tabloids in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1000. Address The Layman Company, 730 Rush St. Chicago, Ill.

Monday is the teachers' school at Malava. Tuesday and Wednesday are supposed to be our days for caring for the home, station, district problems, correspondence, posting of books, etc., etc. Sewing classes also come and many calls for help from the people about us. Thursday we teach in the Normal school at Kaimosi—having the Scripture. In the afternoon, we hold the weekly prayer meeting in the school. We spend Thursday night at Maragoli where we also have charge and on Friday have teachers' school there. We return to Malava Friday night or Saturday.

If we could do all of this work well, we would feel happier about it, but to be able to only touch the need, here a little and there a little, when there is so much that is clamoring for attention, is what makes the burden so heavy.

This week closes our school term. May is vacation month—thus arranged to agree with the desire of the Educational Department of the Government. We plan to have two weeks school for the teachers of the whole Mission at Kaimosi in May. Esther and Rachel will be able to teach one class each in the afternoons and the Conovers will assist. It is rather a big undertaking but we feel it will be no heavier than to have separate schools for different groups of teachers at the different stations.

FAMINE AVERTED

God is honoring the efforts made to bring these people to Jesus. Souls are finding forgiveness of sins; others the baptism with the Holy Spirit and there is an awakening among many of the older people. Some of these old men and women are accepting our Lord as their personal Savior and have peace in Him. There is a conviction coming to the Christians that to be Christian does not allow any half-hearted surrender but we must either follow God or Satan.

We have been threatened with a famine but it has developed into a shortage of food. The rains were slow in coming but for weeks now sufficient rain has fallen to bring on the crops. Food will be scarce until about July. We are getting corn meal from a settler who has a large mill. The meal is sent to us on the new railroad and has to be transported from the station fifteen miles away. There is a general feeling everywhere that in 1928 there will be a serious famine here.

Speaking of the railroad and station—we can see the construction trains leave and come into the station and follow them for miles, by the smoke, as they move across the plain. We received a letter the other day via air from London. It should have reached us in twelve days but was longer coming due, we think, to trouble at Jinja, Uganda. But Africa will soon be nearer to you in many ways.

Unconsecrated wealth in the hands of Christians is one of the greatest hindrances to the progress of the church.

Eventful Visit in California

BY JOHN W. DORLAND

Wilbur K. Thomas has just completed his first trip to California in the interests of the American Friends Service Committee. At an All-Friends Conference last summer held on the campus of Whittier College, a concern arose that the American Friends Service Committee might have a larger place of usefulness among all branches of Friends on the Coast. The importance of peace and interracial work was stressed, and the need of this work in California. The upshot of it was that Wilbur K. Thomas was invited to come to California to explain to Friends and others the possibilities of Service work. He arrived in Berkeley, May 6, and found a rather full program outlined for him.

The College Park Association of Friends were holding their Half Yearly Meeting in Berkeley on the 7th, and Wilbur Thomas and Walter Miles of Leland Stanford University spoke at the afternoon session. William James very kindly looked after the arrangements for Wilbur Thomas while he was in the Bay district. Firstday morning he spoke at the Friends Church in Oakland, and in the evening at the Berkeley Friends Church.

Arriving in Los Angeles, May 10, he was met by David Henley of the Los Angeles Meeting who drove him to Whittier to speak at a Kiwanis luncheon engagement and at Chapel service in Whittier College, then back to Los Angeles for a Brotherhood meeting and banquet at the Friends Church in the evening. While this meeting was nominally for men only, many of the women of the church were there, and also several young men who had worked with the Service Committee in Europe. The speaker was at his best, and outlined the great work done in the past and the pressing needs of the present day.

The following morning at 11 a. m., he attended the midweek meeting of the Conservative Branch of Friends in Pasadena; then to lunch at Dr. Ira and Elizabeth Frame's home near the meeting-house, a home where many Friends have received hospitality, and where sympathy and cooperation in every good work are in evidence. Late that afternoon we had the privilege of motoring him to Long Beach, passing over the top of Signal Hill amid its myriad oil wells, and giving him his first good view of the Pacific Ocean. We went direct to Albert Small's hospitable home for dinner. An evening meeting was held in the Friends Church.

Thursday, May 12, found Wilbur Thomas at Whittier, when he talked to a group at the East Whittier Meeting in the morning, gave an address before the Lions Club at noon, then went over to Los Angeles in the afternoon where David Henley had

arranged a Conference with leaders other than Friends who are interested in Peace and better international relations. This group was headed by Dr. Von Kleinsmid, President of the University of Southern California. The All-Friends Conference Committee met him that evening for tea at the home of Henry Y. Sanders in South San Gabriel.

Friday, the 13th, was ushered in by a heat wave. Dr. William V. Coffin of Whittier had arranged a conference at Yorba Linda and at 3 p. m. Wilbur Thomas was back in Pasadena to attend a Tea-meeting at Orange Grove Friends Meeting. Wiping his brow he remarked that it was just like good old Philadelphia weather in August. That evening our guest was at the home of a cousin, Fred Thurston, who arranged a party of relatives to meet him there, giving him a quiet social evening and a needed rest. Thirteen sat down for dinner and defied the national hoodo.

Saturday was All-Friends Conference Day in Pasadena where are the three branches of Friends. In the morning, Wilbur Thomas gave the Pasadena *Star News* an interview. At noon he had lunch with a group of key men representing the three Friends meetings. "Little Old Madrid" where the lunch was held has a tropical setting. Ten men sat down to lunch and he gave an earnest heart to heart talk of the great opportunities that lie before Friends through the medium of the A. F. S. C. Questions were asked and answered, and it is hoped that a conviction arose in the hearts of all of our responsibilities.

The meeting for All Friends at 3:30 at the First Friends Church, with Harry Haworth, an old Service worker in France, as the Chairman. It was informal in character and the International phases of Service work were stressed. Wilbur Thomas gave a talk followed by questions. David Henley, Henry Sanders and others gave short talks, and a real spirit of freedom and cooperation was in evidence. A delegation of Whittier Friends was present headed by Dr. William V. Coffin. Los Angeles and Long Beach were also repre-

sented. A social time followed, with a box supper served in the church dininghall. The evening meeting convened at 7:30 when the writer has the pleasure of being chairman. There were very few vacant seats at this session. On account of the fine write up in the *Star News* quite a number of strangers were present, besides representative Friends of the three meetings. Wilbur Thomas spoke for an hour, stressing more especially the opportunities for Service Work on the Pacific Coast. Having followed him rather closely on his speaking engagements, we were surprised to see how seldom he repeated himself.

Sunday was Whittier Day. Our visiting Friend was the speaker at the morning service. A picnic lunch was held on the campus of Whittier College followed by an informal conference. Chairs were brought out from the lecture rooms and people made themselves comfortable under the trees. Dr. Herschel Coffin presided at the meeting and introduced Wilbur Thomas who gave a short address and answered questions. The matter of establishing a branch office of the A. F. S. C. in California was brought up at this session. Wilbur Thomas asked for expressions of opinion regarding this. All were very favorable to the idea; in fact, there were no dissenting voices.

The evening meeting was at Ramona Park where there is a Community Friends Church with Neil Newlin as pastor. The meeting was not large but the group gave very careful and earnest attention to the message which was the last but one that Wilbur Thomas gave in Southern California. At the close, on being asked if he considered his trip to California worth while, he said very emphatically that he was optimistic for larger things for the Service Committee on the Pacific Coast, and that he considered his trip well worth the effort.

Dr. Howard Fawcett, of Riverside, who had been in Russia under our Committee, motored him to Riverside that night. The following day a public meeting was held in the assembly room of the Mission Inn, which is not only a wonderful hostel, but a treasure trove of Spanish art, carrying the individual through the early days of California history, down to the present time. Priceless treasures are stored in stone crypts under the floors of the Inn, where one may wander for hours gazing at a truly marvelous display of relics. There are few Friends in Riverside, most of them have joined other denominations. Among the group gathered to hear Wilbur Thomas was a Congregational minister and some of his flock. This was the last meeting in the State. The following day, about 1 p. m., Wilbur Thomas caught the Santa Fe California Limited for the East at San Bernardino, thus concluding a full program of conferences and meetings which we trust will bear fruit in the future.

Pasadena, California.

Religion that saves never begins until God dwells in some human being.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of *The American Friend*.

SAVED WITHOUT AN OPERATION

Editor THE AMERICAN FRIEND:

The Friends Church can be saved without an operation if taken in time. Some of the doctors think that there are several things wrong and that nothing but an operation will save her. I am not a doctor, but I want to make a few suggestions.

We are too small a denomination to have any more separations. Very few would hear about it if we did. We are too important a group to have too great a message to just die or go into oblivion.

We have our monthly, quarterly and yearly meetings. Each of these meetings appoints representatives to the higher meetings. Every member of a lower meeting that attends a higher meeting can take part in the discussions and vote upon any question that may arise. Only such business as may be referred to the delegates is out of the reach of the average member. When the Five Years Meeting was organized this part of our program was changed. Each yearly meeting sends its delegates to the Five Years Meeting and they represent it. No one else is supposed to attend although anyone can attend who desires. But no one but delegates can take any part on the program of the Five Years Meeting. No one else can vote.

Had we followed the custom of the church and appointed representatives to the Five Years Meeting, with the same understanding as in the lower meetings, any Friend in America could have attended as well as delegates. They could have taken part in the discussions and voted on all propositions except those referred to the delegates. Had this been done I am not sure but we would have missed some of the difficulties that we have faced.

We believe in the Five Years Meeting; we believe in the United Friends Church; we believe in the Boards and Departments; but I believe that a change in this one point of granting freedom of speech and voting power to all Friends present would go far in removing any and all friction in the church today. Neither do I believe it would cripple the work of the Five Years Meeting, for all matters of grave importance would be handled by the delegates as they are at Yearly Meeting.

This might double the attendance or more than double it, but the Friends of no one section could rush in and force legislation, because matters like that would still be in the hands of representatives.

There should also be a decision touching the removal of appointees from one Yearly Meeting to another. Some have

been dropped from the Five Years Meeting Boards because they moved into other Yearly Meetings and others have continued. There should be some uniform action taken concerning such cases.

With the granting of a voice and a vote to all attenders, it would place them as a part of the body, as eligible to appointments. Business could be conducted as nearly as possible as in Yearly Meetings.

We believe also that officials of Boards should not be appointed as delegates because they are coming up with reports, and would accept their own reports. They are to be reelected and should not nominate themselves. With an open Five Years Meeting they would have a place on the floor, and be eligible for reappointment.

I want to urge that we consider these things seriously and see if they would not make us more friendly as well as Friendly.

E. HOWARD BROWN.
Kokomo, Indiana.

CONCERNING OCTOBER WEATHER

Editor THE AMERICAN FRIEND:

I have read thy editorial on "Forecasting for October," and although our scientists tell us the weather can be accurately forecasted for only a few hours in the future I consider thy article very timely. Let us all pray that the weather predicted may be realized.

In Florida we are told that no one but a greenhorn from the north will predict what the weather is going to be, even for a few hours ahead, on account of the oft changing and apparently opposite currents of air. I have seen a cloud approaching with a very promising appearance of a good rain, when a counter current would strike it, and the cloud be scattered, and we fail to get a much needed shower. I have seen clouds come up from opposite directions and meet right over us and the clouds seem to be merged into one. Then we had a wonderful shower.

Being too far away to attend the Five Years Meeting this year as in former years, I have thought much of its approaching sessions and I believe I have had a real concern that the coming together of Friends from the various and much scattered fields may be fruitful of great good.

I have not forgotten that wonderful Fifth day five years ago, when it seemed that all counter and opposing currents were merged into one great purpose for the advancing of the Redeemer's Kingdom, and how the Pentecostal shower fell upon us and we were made to feel anew his wondrous love and power.

God is a God of unity. Jesus said, in that wonderful prayer, I pray that they may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

May we be much in prayer that any counter currents that may exist may all be merged and swallowed up in the one great purpose of service to God and humanity, and may I forget what I want in the more wonderful thought of what He wants of me in the salvation of men. Being thus cemented together in the love of Christ "showers of blessings will fall."

RICHARD C. GREENE.
Bradenton, Fla.

WANTS COMPREHENSIVE QUAKER PAPER

Editor THE AMERICAN FRIEND:

The article presenting the program of the Peace Association of Friends in America, printed in *THE AMERICAN FRIEND* of March 3, 1927, invites readers to answer certain questions with regard to the financial support of the *Messenger of Peace* and to state whether they would "like to see an extraordinarily good peace paper published by Friends?"

Unquestionably the adequate presentation of Friendly peace ideals is of very great importance, but is not the matter of an efficient and creditable peace paper inseparable from the matter of effective Friends publications in general? Ought not all Friends papers and literature be of a quality commensurate with what is conceived to be the importance of the Quaker message? Should not the circulation of each be as wide as possible?

At present the efforts along publication lines are greatly diffused. *THE AMERICAN FRIEND* is the most comprehensive of all, but the splendid efforts of its Editor and staff, for whom nothing but highest praise is due, are weakened by a number of other papers of local or specialized topical interest. This results in the lowering of the quality of articles, a small number of subscribers, and the minimizing of ability to interest and influence readers. Personally, I should welcome the opportunity to subscribe to one comprehensive periodical, truly representative of American Quakerism, one which might be given to non-Friends who express interest in the Society of Friends with an assurance, which I do not now have, that their interest would be increased by reading it.

The combination of intellectual and material resources, the enlarged subscription list, the more cosmopolitan atmosphere, the variety of content, both as to subject matter and points of view which would surely result from such a plan would go far to compensate for any loss which might accompany the abandoning of present methods. Such a periodical would be enlightening to those who now feel the need for a paper cut to their special order, containing nothing but what they already know and agree with.

All the phases of Friendly activity,—Peace, Education, Service Committee, Missionary, and other—might be presented more effectively under one cover, and with the certain knowledge that more people would be reached, and that a periodical was being promoted which would represent Friends without need of apology.

W. P. KISSICK.

New York City, May 28, 1927.

"BE INSTANT IN SEASON"

Editor THE AMERICAN FRIEND:

Far away in the northwest corner of this vast continent "The Wanderer" sat in the hotel lobby reading the local paper of Boise, Idaho. A short paragraph attracted his attention. It was the notice of a funeral conducted by Rev. William Murphy, pastor of the Friends Church. The Wanderer rubbed his eyes and looked a second time. He did not remember that he was within several hundred miles of a Friends Meeting. No record of a Friends Church and no trace of William Murphy could he see in the telephone directory. The operator could at first give no assistance or enlightenment. "Please ask information for there must be a church and minister, because it says so in this paper." Then, she did her part and soon William Murphy was located.

The Wanderer revealed his identity and, without a moment's hesitation, came a warmhearted, loving invitation, "Please won't you come and preach for us at the 11 a. m. meeting?" The invitation was gladly accepted and 10 a. m. Sunday found us gathered in an Episcopal Church with colored-glass windows, altar, steeple, bell and everything complete, which the Friends are temporarily occupying while their own new building is being erected. If any dear friend desires to lend them a helping hand, send along a ten or twenty dollar bill toward the erection of this new building. It is a worthy cause.

At Sunday-school a good children's program was rendered, and in the morning meeting the Wanderer was helped by the Lord with a message. Our good friends G. A. Weiler and wife took the visitor to luncheon and afterward for a beautiful drive, then to the home of two aged friends where, being joined by the brother of the pastor, we settled down for a real old-fashioned Quaker family worship period. God was very precious both in the silence and in the vocal utterance, and a particularly marked evidence of divine leading was given in the message of the visitor to one of those present.

A sense of the Master's presence again overshadowed the evening gathering and somehow all felt better for the day of fellowship enjoyed with one another in the service of the Lord. Was it chance or guidance that caused "The Wanderer" to see that little paragraph in the local paper? At all events he is richer, for his experience has made a number more friends,

has strengthened his own faith, and he hopes that he may have been of some help and blessing to others.

ALFRED YOUNG.

THE SEDLEY MAY MEETING

The village of Sedley, in Southampton County, Virginia, is the Mecca, annually, of hundreds of people within a radius of fifty miles or so, who gather there for as many reasons, almost, as there are individuals. The occasion, of course, is the "May Meeting", always held on the third Saturday of that month. The crowds, however, materialize on the Sunday following, when, the business of the Quarterly Meeting having been transacted, an attempt is made to give to the part of the crowd desiring it, spiritual food. In passing, it might be said that the crowds have gathered as far back as the oldest of them can remember, and that in other days quite a number were attracted by the "loaves and fishes" then furnished them. So burdensome did the practice of public dinners become that it had to be abandoned some twenty years back. But still they come, by train and horse-drawn vehicle, by cars of every age, type, and variety of noise making ability. Sometimes the number runs above two thousand, but probably it is less than that as a general thing.

It is under such conditions as this that Virginia Friends hold their Quarterly Meeting in May. And it is because so many people come just for the purpose of having a kind of picnic, and renewing old acquaintances, that it has become so much of a problem; for out of that number, there are many, one would like to think a majority, who are interested, too, in the things of spiritual value. So arrangements are made to hold meetings simultaneously in the main auditorium and the basement, both morning and afternoon. This year, as usual, both meetings were fully attended. Apart from a certain amount of unavoidable noise, these meetings are very successful.

At our meeting on the twenty-first and second of May, this year, we were favored with the attendance and ministry of Dr. and Mrs. Elwood C. Perisho of Guilford College; Howard M. and Sara H. Hodge, of Lincoln, Virginia, and Lewis C. Moon and wife from Baltimore. In addition to these Friends, there were present also, at some of the sessions, the pastor of the neighboring circuit of the Methodist church, with his wife; the evangelist of the Norfolk division of the Presbyterian Church, with his family; the pastor of a nearby Baptist Church, with his wife; and one layman, at least, of the Episcopal Church, who, having married a Quaker lady, found that both she and he had many friends among the people of the community.

The meetings on Saturday, both for worship and discipline, were productive of much earnest discussion and deep religious feeling. Friends are naturally elated over

the decision of Baltimore Yearly Meeting to meet in Lower Virginia as the guests of the Quarterly Meeting next year; so a large part of the discussion centered about ways and means of handling the entertainment in the best way. At the various sessions, special messages were brought by visiting Friends on our opportunities and duties with regard to Bible Study, parental responsibility, civil and divine authority, and law observance and enforcement. Dr. Perisho gave one address on Education, and his wife led a very profitable discussion, at the Bible School Conference, on ways and means of improving our work in the religious training of our young people. Our Presbyterian friend also rendered some very beautiful and appropriate music, besides leading the singing at two of the sessions.

And so another "May Meeting" has passed. Sometimes we wonder if it is worth the time and trouble it takes; indeed, some have even suggested that the date be changed, so as to avoid some, at least, of the crowd. But when one is privileged to occupy one of the facing seats, as was the writer at two of the sessions, and watch the interest displayed in the faces of the listening audience, he feels, that somehow, if our efforts are put forth in the spirit of Him who would not send the multitudes away hungry, we too, may become channels through which spiritual blessings may flow to these who come in such crowds to our May Meetings.

MOUNTAINSIDE WORSHIP

In one of nature's cathedrals, Paradise Valley, elevated one mile on the southern slope of Mt. Rainier the Seattle Memorial Friends Church is arranging an open-air Bible school and devotional worship service on Sunday morning, July 10, 1927. This date is immediately following the close of the National Educational Association Convention to be held in Seattle, Washington, July 3-9.

Floyd Schmoie, Longmire Springs, Rainier National Park, Washington, would like to get in communication with some good Quaker speaker who intends to attend the N. E. A. convention and to make the arrangements for the address before the Sunday morning meeting at Paradise Valley.

Last year 150,000 tourists made this trip up the mountain side. July is the big month for tourists. Usually fair sized crowds attend any services arranged. Train fare west over the Chicago, Milwaukee and St. Paul R. R. includes a free side-trip to Ashford, Rainier National Park, Washington.

First the blade of curiosity, then the stalk of careful study, then the full ear of sound life principle and practice; if not, then first, ignorance, next confusion, and then defeat.—RICHARD L. SWAIN.

QUAKERDOM • AT • LARGE

Charles A. Reeve, a prominent member of the First Friends Church of Indianapolis, and one of the leading ice cream barons of the Hoosier Capital and State, is President of the Association of Indiana Manufacturers of Dairy Products.

Elwood A. Garratt of Toronto, Ontario, has been appointed editor of the *Canadian Friend* succeeding Phebe J. Wright who for several years has ably filled that position, but on account of prolonged illness presented her resignation.

Penn College boosters will be glad to know, writes our correspondent from New Providence, Iowa, that three of the teachers at their recent Daily Vacation Bible School are Penn Alumnae. It is indeed a joy to all interested Friends to know that those who have had advantages of higher Christian education are acquitting themselves creditably as opportunity affords and that their services are being duly appreciated.

The statistical statement of London Yearly Meeting this year showed a total of 380 meetings which was four more than last year, and a membership in Great Britain of 19,147, an increase of sixty-six. Convince-ments and admissions as minors totaled 347 and admissions by birth were 104, equally divided between girls and boys. Resignations and dissociation accounted for 114 withdrawals, and death for 267. The foreign membership of the C. I. S. was 99, being reduced by eight mainly due to the transfer of members to the German Yearly Meeting.

Dorice White, the English representative in the Friends' Office in Moscow, writes that the hospital at Totskoe is not yet quite completed. The Buzuluk Oozdrav is most anxious to have it ready to open by the 10th anniversary of the October Revolution. The Samara Government Health Department has instructed Buzuluk County Health Department to designate a place in the country for a Demonstration Hospital, and it seems more than probable that Nancy Babb's Hospital will be chosen, the only new hospital that has been built in Buzuluk County since the revolution. The County Health Department is giving 5000 roubles for the completion of the Hospital.

Londa Fletcher, a member of 15th Street Meeting, New York, who has been travelling around the world, studying particularly the growing interest of young people in their national development writes to the Service Committee her impressions of some of the countries visited: "In Iraq the pressure from young people surging to be

educated is hopeful till one looks over the little country, and sees everywhere evidences of military organization; then the plea that Iraq is too poor to educate all the young people who clamor is somewhat understood. Wherever the eye looks in that flat rich granary, stands idle a military police. But there is steadily growing there also a national consciousness that someday will be expressive.

A gloom of sadness was cast over Canada Yearly Meeting held in Toronto, Ontario June 9-12, because of the tragedy which befell the clerk of the Meeting on Ministry and Oversight, Albert A. Colquhoun, as he journeyed by automobile from his home near Staffa to be present at the opening session. He and his wife with Foster Hutchison and his wife from Chicago, Ill., were caught by a train at a crossing near Guelph, the Hutchisons being instantly killed and the Colquhouns were taken to the hospital at Galt, Lydia Colquhoun's condition being considered most critical. Albert A. Colquhoun is Member of the Provincial Legislature for South Perth and a prominent minister in the Society of Friends.

The Whittier College Touring Party, under direction of Prof. Louis T. Jones, left Whittier, California, June 15, in a special tourist sleeper for their trip across the continent and to Europe. Plans include sight-seeing stops at San Francisco, Salt Lake City, Chicago, Niagara Falls, Toronto and Montreal. From here, the party of eighteen persons sails, June 24, aboard the S. S. Aurania, and will visit Scotland, England, Holland, Germany, Switzerland, Italy and France. They hope to visit some of the Quaker Centers on the continent and to meet a group of Young Friends in England. The Earlham College party in care of Prof. Arthur M. Charles, left Richmond June 17, for a similar trip to Europe during summer vacation.

London Yearly Meeting, in session last month, was deeply anxious concerning the situation existing between Great Britain and Russia. Recalling the sorrows of the past, and the work their members had been able to do in the areas of famine in Russia they felt that there is a better way than the path of conflict and approved the following message: "We desire to draw the minds of people from the strife to the deeper unity of mankind in God, and to urge upon those who love their fellows, an effort of spirit to rise above the cloud of political antagonism. At this time of crisis there is a call to seek the mind of God, and to enter the peaceful spirit. We believe too that men should always seek the way of understanding and of human fellowship. In the name

of that peaceful spirit which is stronger than all the forces of hate, we appeal to all men of goodwill."

Sir George Newman, Chief Medical Officer of the Ministry of Health for England and Wales, was given the honorary degree of LL.D. at the annual Commencement of Toronto University last week. Sir Robert Falconer, President of the University, said there were few men who possessed such high professional rank and literary eminence, referring to his twenty-two years as Chief Officer of the Ministry of Health. Augmenting his worldwide medical reputation was his selection by the University of Edinburgh to deliver the address on the occasion of the 200th anniversary of the establishment of its Faculty of Medicine, and the call he received from Yale University to fill its most important lectureship this year. His qualities as an essayist were rich in humor, tender in sympathy and firm in courage, but his ruling passion was the leading of stricken men and women into the paths of health. George Newman is the son of the late Stanley Newman who attended Canada Yearly Meeting in 1901 and was well known among Friends of the last generation.

The flood in the Mississippi Valley has brought many expressions of sympathy from all over the world. One of the most interesting came from a member of the European Relief organizations with whom the American organizations cooperated immediately after the war. It was addressed to Mr. Herbert Hoover and closes thus: "Great as is the present need, we know that, happily, the resources of the United States alone are more than adequate to meet it. But we should like if we may express to you, and through you to the American people, our sincere and deep sympathy and our earnest hope that the devastated areas of your valleys may soon, through your united efforts, be restored to normal prosperity." The letter was signed by Sir Maurice Bonham Carter, Sir Frederick Maurice, Sir Benjamin Robertson and Mr. John Corvin (Imperial War Relief Fund); Mr. Percy Alden and Mr. H. D. Watson (Save the Children Fund); Mr. Harrison Barrow and Miss Ruth Fry (Friends' Relief Committee); Lord Radstock and Captain G. F. Gracey (Friends of America); Sir Maurice de Bunsen and Miss Eleanor Iredale (Universities Relief Committee); Mr. C. P. Scott ("Manchester Guardian"); Lady Muriel Paget; Mrs. Beatrice Ensor (Famine Areas Hospitality Committee); Mr. Oliver Dryer and Mr. Percy Partlett (The Fellowship of Reconciliation).

NEWS OF OUR MEETINGS

Children's Day was observed at the Williamsburg Friends Church Sunday evening, June 12. A splendid program was given to a very large audience. There is a fine interest in the Sunday-school and a fine attendance. Clinton M. Pearson, the pastor is publishing a Monthly Parish paper entitled *The Lighthouse Messenger*, which is helpful to the Bible School and Church and also to the community.

On Saturday night, May 28 the Christian Endeavor Society and the Sunday-school of the Lost Creek Monthly Meeting of Friends, near New Market, Tenn., gave the Biblical drama "Ruth" to a large congregation. The play was very well rendered and was highly enjoyed by the attenders. It was coached by Miss Ella Koontze, a faithful member and worker of the Christian Endeavor Society and the Sunday-school. Both the C. E. and S. S. are showing quite an increase in attendance and interest.

A new Friends Church has been established in Walsh, Colorado, a new town on the Santa Fe in Baca County. The building which is 32x44 feet with a basement was dedicated, May 22, during Fowler Quarterly Meeting held here, the dedicatory message being given by M. F. Swafford, superintendent of Kansas Yearly Meeting. Bertha Stubbs Sumpter and the Field Secretary of Christian Endeavor were also present. The new Monthly Meeting is called Walsh Monthly Meeting. The location provides good opportunities for Friends in a great country with cheap land from \$10 to \$15 per acre where young Friends may make good homes. The country needs those who want to be of service for the Master. James and Laura Fisk are the pastors here.

Sunday, May 29, was Membership Day at Tonganoxie, Kansas, Friends Church. At the morning meeting, thirty persons were welcomed into church membership, the result of the earnest effort of the pastor, Clinton L. Nellis and the pastoral committee co-operating with him in this work of ingathering. A number of these have been attending meeting for some time. There were three whole families, father, mother and children. Four others were heads of families, and there were also five young men and three young women. Three of them came by letter from other churches, ten by certificate, sixteen by request and one transferred from associate to active membership. Of this number thirteen are associate members. This gives added responsibility and opportunity for the church. At the close of the service one young woman came forward in response to the call of the pastor and received Christ as her Savior. Under the efficient work of the superintendent, Robert E. Robinson, the Sunday-school is doing good work, with

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nine regular classes. The younger married people's class has grown rapidly the past year, under the leadership of their teacher, Lova Nellis. The Missionary Society of about fifty members is alive at their work. Clinton L. and Lova Hadley Nellis accepted the unanimous call of the meeting to remain as pastors the coming year.

Wichita Quarterly Meeting was held at Rose Hill, Kansas, 10-12. All the sessions were well attended, and the presence of the Holy Spirit was manifest. Aaron McKinney pastor of Hopewell meeting in Haviland Quarter, was the only visiting minister present and he gave two strong messages, one from James 5:10, and the other from Heb. 10:19. Dr. Langenwaller gave an exposition of the 8th Psalm which helped all to a greater appreciation of the wonderful works of God and his love toward men. A splendid Temperance program was given Friday evening under the leadership of Melissa Stanley Fellow. The C. E. of University meeting and Rose Hill gave a very helpful program on Sunday afternoon; all the Societies of the Quarter were represented. The business was all transacted in the spirit of the Master. The meeting was united in the recording as a minister of the gospel, Errol T. Elliott, assistant pastor of University meeting. Frank H. Clark was again chosen superintendent of the Quarterly Meeting.

The Messenger Society for Social Service, of the Friends Church, of Winchester, Indiana, met at the suburban home of Hannah Hiatt, May 25. The meeting was opened by singing Holy, Holy, Holy, and the scripture lesson read by Leila Mendenhall was followed with prayer by Chas. E. Hiatt. Twenty-four members responded to the roll call and reports were given of one hundred and nineteen calls made and thirty-six bouquets presented during the month. Cards of thanks were read, for flowers sent during the sickness of members. The topic for the meeting "How we may Help Our Sunday School Superintendent and Teachers," was lead by

Irene Davis and followed by remarks of all present. After the closing prayer, repeated in unison, a social hour was enjoyed, during which the committee, Mrs. Ruth Pingry, Irene Davis, Hannah Hiatt and Catherine Combs served dainty refreshments.

University Monthly Meeting has asked Herbert L. Huffman to remain another year as pastor, and he has promised to stay. The meeting has been blessed by his service thus far and his good wife has ably seconded his efforts. Errol T. Elliott, just recorded a minister of the gospel by University Monthly Meeting, has also accepted the call to service as associate pastor of the meeting. He is a most worthy and capable young man with apparently a bright future in the ministry. Guy Harvey, a minister, who is taking work in Friends University, is to have pastoral charge of the work of Friends in South Wichita and Versa Harvey will serve in like capacity for the Orient chapel, which has been so ably served by Harry Cox and wife the past year. University Monthly Meeting will recommend that Kansas Yearly Meeting increase its annual budget \$2,000, that amount to be added to the foreign mission fund of the Five Years Meeting Board. Also that, hereafter, the payment of the mission quota of the meeting be made each month regularly. The vacation Bible school of University church started with an enrollment of 105 and with seven teachers, this week.

NEW PROVIDENCE NEWS

Friends of New Providence, Iowa, have just held their first Daily Vacation Bible School which was in session for two weeks. An enrollment of 89 pupils was gratifying considering that only one car went into the country to bring children to the School. In some cases boys old enough to be of valuable service in the fields were allowed to attend, driving cars and bringing younger children with them who otherwise would not have been able to attend.

The building which houses the consolidated schools was placed at the disposal of the Vacation School and its facilities greatly aided the undertaking.

Primary and Junior Departments were organized with three classes in each Department. Mrs. Edith T. Hawk, Principal of the local High School superintended the School. Other teachers were: Violet Nroman, Gladys Morris, Emily Faris, Leota Walton, and Luella Johnson. Others who assisted in various ways were: Inez Fiscus, M. Z. Albers, C. A. Norman, and R. E. Knight. The community responded liberally with a subscription to meet the cost of materials and a thank-offering was given for the teachers.

On Sunday morning, June 12, the pupils of the Vacation School presented a Children's Day program at the church, which was appreciated by a large congregation. The program which led in worship had praise and Bible lessons was a demonstration of the work of the School. On the front walls of the church were hung maps, scrap books, note books, and animals from Noah's ark. The children of the kindergarten class touched all as they gave their little prayers and songs. The Primary pupils did well as story tellers, and the Junior pupils gave impressive demonstrations of memory work and Bible drill. At the close of the service the pastor, Ralph E. Knight, spoke briefly describing as The First Children's Day the incident of Jesus blessing little children, and appealing that we by Christian influences and education may bring the children to Jesus Friends feel that the Daily Vacation Bible School was successful and exceedingly worth while.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 3, 1927

Lesson Text: 1 Samuel 10:17-25; 11:12-15.

Golden Text: *What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God.* MICAH 6:8.

Taking up the study of Old Testament history where we left it at the close of last year, we are to study during this quarter the first one hundred and twenty years of Israel's experiment in self-government. God has been their ruler and his will was made known to them through the law and by the words of the prophets. Now they were demanding a king like all the nations to which God accedes and instructs Samuel, the prophet, to choose a king for them. Samuel found Saul, the son of Kish, who was seeking his father's asses which had strayed away, and anointed him to be king over Israel. Three signs, which Samuel had indicated to him, were fulfilled on the way home and confirmed the divine choice of Saul as king, but as yet the people of Israel knew nothing of it. Samuel then called the people together at Mizpah where the choice of Saul to be their king was indicated by the casting of lots.

17. *Called the people.* This was a national assembly and included all Israel twenty years of age and over. Mizpah was in the tribe of Benjamin and here they would meet with and learn the will of God.

18. *Brought up Israel.* Jehovah alone had delivered them from the hand of the Egyptians and from the heathen tribes in the land of Canaan.

19. *Rejected your God.* Samuel re-

proaches them for wanting a king which he regards as a repudiation of Jehovah.

20, 21. *Brought all the tribes.* Probably a representative of each tribe came forward and drew a lot. This was repeated for the families and then for the members of the chosen family. *Could not be found.* Saul already knew the outcome of this gathering and modestly hid himself.

22. *Among the baggage.* The process of inquiry was continued until Saul was located. The Hebrews considered that in election and discovery by lot, the decision was made by Jehovah.

23, 24. *Higher than any.* He had an imposing appearance and looked to be "every inch a king." The king is the man of God's choice and there is none like him. The people with a united shout welcomed their new ruler.

25. *Manner of the kingdom.* Samuel repeats his statement as to the behavior of the king, makes a copy of it, and places it in the archives of the sanctuary. It was a legal document intended to guide both king and people. "God sometimes gives men what they want rather than what they need."

11:12. *Who is he that said.* The question was asked possibly by some of the very persons who had despised him, but who now, since his victory over the Ammonites want to be his friends. In their enthusiasm they would destroy all the king's enemies.

13. *Jehovah hath wrought.* All the praise is given to God. The new king can well afford to ignore those who had formerly been disloyal. The generous and magnanimous side of his nature comes to the front in his hour of triumph.

14. *Renew the kingdom.* Samuel took advantage of the popularity of the moment to invite the people to Gilgal, a historic spot where covenants had been made, for an inaugural occasion.

15. *Israel rejoiced greatly.* The people wanted a stronger government, a dazzling court, and a place more conspicuous among the nations. They now had the consent of their prophet and the divine approval expressed in the choice which as a people they had this day ratified. In the presence of the king there was fullness of joy.

NATIONAL IDEALS

The ideal of divine sovereignty was a fundamental and permeating influence in all the political life of Israel. Theocracy for them, in its simplest sense, was the personal relationship between the individual citizen and the national God. "In ritual each man was his own priest, in law each man was his own judge. In both religion and government these ideals long persisted, as is shown by the lay character of the Hebrew prophecy in its most spontaneous forms, and by the frequent democratic leadership in politics and reform." "The visible political or priestly organizations were to few minds in real conflict either with the divine supremacy or with the individual responsibility. Both the king and the priest are the anointed servants and agents of God. They are the interpreters of his will and the representatives of his rule." The religious ideals are to be held supreme.

MARRIAGES

MARTIN-BARKER—At Danville, Indiana, May 22, 1927, Edna Ethel, daughter of Franklin H. and Anna Newsom Barker, and William F. Martin. Mary Miars Harold, minister. At home in Advance, Indiana.

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Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mett, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for worship at 11 A. M. and 7:30 P. M. C. E. at 6:30 P. M. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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